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The Bombay Guardian.

VOL. XVII.—New Series. SATURDAY, JANUARY 6, 1872. [No. 15.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—From the Rev. Mr. Sheldon, Kurrachee, we learn that a Brahmin, the adopted son of a Bawa, has been admitted by baptism into the Native church there. He has made great sacrifices to become a Christian, and it is hoped that he will prove a devoted and useful follower of the Lord Jesus. We also learn that the Parsee whose baptism by the Romanists we lately mentioned, had previously been an applicant for reception into the church under Mr. Sheldon's care, and was rejected. This was two days before his reception by the Romanists.

—The Lieut.-Governor of Bengal, the Hon. Mr. Campbell, has wrote a Minute on Education in Government Schools, in which he expresses the conviction that languages have held far too great a place in the course of study. We incline to think that he is right. A very large proportion of the time a Native student at school is taken up with the study of English, Sanscrit, Latin and perhaps other languages. Language is a key of knowledge rather than knowledge itself, and it is scarcely credible that there should be any necessity for studying languages at all. It simply means that certain things desirable to be known have been placed in a chamber which we must find our road to, which is a key to it. But how far do those who spend years in studying languages in the schools of this country, make use, afterwards, of these keys of knowledge? We fear that in the great majority of instances they trouble themselves little about the literary stores that have become accessible to them. English is valued chiefly for its use in offices and as a means of intercourse. Sanscrit, Latin, French, these are quietly laid away in a napkin to rot and die out. And the application of this remark need not be limited to this country. We doubt if nine out of ten who take such pains in England to become Greek and Latin scholars, keep up their acquaintance with these languages afterwards. Mr. Campbell would have English taught as much as our measures and would disallow the study of Sanscrit except in certain high schools under special sanction. He believes that the instruction given in history, geography and arithmetic is very superficial, and proposes to open classes in drawing, surveying and other practical arts for the advanced students.

—The New Year witnesses the appearance of the new Bombay daily, *The Indian States-man and Gazette of Asia*, under the editorial direction of Mr. Knight. The *Star of India* has been merged in this. We like the form and general appearance of the new paper very much.

—We are glad to mention the return of the Rev. Gavin Martin, of the Rajpootana Mission, from Europe, after an absence of eight months. He is accompanied by two new missionaries, the Rev. G. MacAlister and Dr. Sommerville. May the Lord strengthen his servants and enable them long to witness for him in this land.

—A church has lately been built in Kamalpoore, Bombay, for the Native Christians under the care of the S. P. G. It was 'consecrated' by the Bishop of Bombay, on Wednesday last. It is built of stone and will accommodate about 100 persons. We do not admire the structure. The walls are carried up from a narrow base to a great height, and the space wanted on the ground is put on high, above the heads of the congregation, doubling the tax upon the preacher's lungs. The architects of Bombay do not seem to be very happy in their designs of church edifices. We hope, however, that the blessing of God may none the less abundantly rest on those who shall gather within the walls of this edifice, and that they may be guided into all truth.

—The *Rangoon Times* mentions that the value of the materials contributed by the Burmese for the adornment of the Umbrella for the Great Pagoda at Rangoon, is Rs. 10,93,666, to the Shan Sawbwa, is Rs. 10,93,666, to the Shan Sawbwa, is Rs. 10,93,666, to the Shan Sawbwa

men, protesting against the teaching of Rome as deadly, and when persecuted laying down their lives for these opinions. These were dissenters, loving not their lives unto the death, that they might make known that Gospel which the then Church of England made war upon. The Church of England as now existent, with her 39 Articles, is due to those dissenters, and for any of her sons to cry out against Dissent as a great sin, and dissenters as heretics, is a monstrous anomaly.

One of the points to which the Rev. Mr. Taylor calls attention in his preaching, is the Scriptural evidence that the apostles and their fellow-labourers not only preached the word but bore personal testimony; and many have been surprised at the prominence given to the matter in the New Testament. The Testimony of God and the testimony of Jesus to be [illegible] is a conjunction that often occurs. [illegible] fact that [illegible] preached the Gospel were required declaring [illegible] own personal testimony to the times in the[illegible]s was the Saviour of men, by the narrative of [illegible] had done for them. Three related by himself of the Apostles we have enlarge upon this [illegible]'s conversion, twice as here an extract from [illegible] present we cannot in the Book of Revelation [illegible] but we reproduce *Bombay Guardian*, in [illegible]ies of comments essential idea above indicate[illegible]ablished in the in the symbol of The Two Wit[illegible] which the if we were now writing the co[illegible]ecognized should give more prominence to the[illegible] though testimony, the testimony from expe[illegible]t we on the part of those who preach the wo[illegible]onal

"We now come to the notable prophecy conc[illegible]ing the two witnesses. It stands in immediate connection with the notice of the holy city trodden under foot by the Gentiles, and springs naturally out of that, being as it were suggested by it. The Gentiles tread under foot the city 42 months; but throughout this period of 1260 days, there is a continuous testimony borne against them. The representation of the witnesses as clothed in sackcloth, is easily intelligible, taken in connection with the position of triumph of the Gentiles occupying the holy city.

"The question that now demands an answer is, Who are the witnesses? We gave our sentiments on this subject about three years ago; but as many of the present readers of the *Guardian* have not perhaps seen the statement of them, we will briefly express them.

"We would in the first place call attention to the fact that these two witnesses are indissolubly joined. One life seems common to both. Whatever is done by them is done by both; whatever is done to them is done to both. The Greek literally rendered (verses 8 and 9) would require us to read 'their dead body' instead of 'their dead bodies'; and in verse 5 we have 'their mouth' in the singular. Then again, they are said to be 'the two candlesticks' standing before the God of the earth, and the reference is plainly to Zechariah iv. 14, where however we have but one candlestick. All seems to show that these two witnesses may in some respect be regarded as one. They are essentially and necessarily united. Separate, they have no existence as prophets and witnesses.

"'These are the two olive trees and the two candlesticks.' Each is to the other an olive tree supplying oil; and each is to the other a candlestick (lamp) consuming oil. Each gives to the other the means of shining, the means of being a witness.

"The two witnesses then, according to our view, are the word of God and the preachers of the word. The word of God written or printed; and the word of God proclaimed. The Bible given with the hand, and the Bible given with the mouth. One of the witnesses addresses the ears of men; the other addresses their eyes.

"The Scriptures are a witness when they are given by those who at the same time proclaim them. Everything in the experience of the church, is against the idea that a mere mechanical distribution of the Bible is of itself sufficient to communicate the light of life. On the other hand, men who go about preaching and who withhold from men the Scriptures, will not be recognized by God as his witness, and cannot expect his blessing. But the true servants of God are delighted to put within the reach of all the sacred writings, and to afford men the opportunity of examining, like the Bereans, and ascertaining how far the word preached corresponds with the inspired page. The two witnesses are mutually olive-trees and candlesticks. The preachers proclaim no other truths than those with which the word of God supplies them; and it is through the labours of these preachers, these Protestant evangelists, that the Bible is translated into the vernaculars, published and distributed to men. Each gives to the other the means of shining. Apart they are nothing. United they are God's true witnesses. The Holy Ghost unites them and uses them thus united. He is the Spirit of Truth, and dwells in those who honour the truth. Those that rely not in their ministry upon the word of God, cannot expect his aid; and those that rely simply on the distributed Bible without any living confessors to call the attention of men to it and expound it, cannot expect that the Holy Spirit will accompany their efforts.

"With the truth of God and the people of God thus united by the Holy Spirit, the power of God himself is associated. By faith in the promises that God has given, they obtain those displays of power which have been promised to the Church. 'Lo, I am with you always,' said Christ to his disciples. These witnesses are in sackcloth to human appearance. Antichrist rules over them, so far at least as to keep them in depressed and straitened circumstances; but really they have all power, for the Lord of all power is with them. All the power of earth is put forth for their annihilation; how is it then that they manage to live on from generation to generation, century to century? Surely there is one with them who is mightier than they that are against them. The God of providence hears their prayers; and if the secrets of things were laid bare to you, you would see that the mighty judgments which in many forms were let loose against the powers of Papal Europe, were commissioned in consequence of the believing prayers of the witnesses in sackcloth. 'These have power to shut heaven,' because these have the promise. And the proof that they have the [illegible] is found in the facts of their [illegible] and [illegible]se, and their invincible prophesying. They truth w[illegible] to hurt them, seek to hurt the truth power of [illegible]emselves arrayed against God's mighty utter, and no[illegible] to one can assail with impunity. The [illegible]itnesses is in the word that they [illegible] word which they plead in prayer."

The Bom[illegible]p Guardian.

SATURDAY, JAN[illegible]ARY 6, 1872.

ASSURANCE.

We have promised to say some[illegible] the opinion "that Christians are [illegible]g about ranted in expecting to obtain assuran[illegible] war- their acceptance with God in this life." [illegible] of speaking on the subject of sudden conver[illegible]- sions, referrible to a definite period of the [illegible] life, we pointed out that Scripture abounds with instances of persons suddenly converted, to whom it was given to know that they were accepted in Christ. We proceed to show that it was never intended that Christians should be without this assurance.

Suspense is painful, according as the matter at issue is felt to be important. If a man has a small amount of goods uninsured upon a ship long overdue, he has a feeling of suspense until definite intelligence of the vessel is received; but as his interest in the matter is not very great he can bear the suspense tolerably well. His neighbour, however, has a large amount of property on board, uncovered, and should the vessel prove to have been lost, it will make a bankrupt of him. In the prospect of the possibility, he is greatly distressed; the suspense is almost unbearable; and even if there should come intelligence holding out a probability of her safety, yet the contrary probability will be sufficient to drive sleep from his eyes, until he learns definitely that she is safe. But there is another man not far off who has an only and much-loved son on board, returning after an absence of some years, to greet his parents and gladden their home with the long-lost light of his presence; how terrible will be the anguish in which the mere suspicion of the foundering of the vessel will plunge him; the suspense will be in the last degree intolerable; he will gladly clutch at any ray of hope, but no mere ray of hope can banish the cruel pains of suspense. His friends will notice with concern the ravages made upon his health, by the pressure of this absorbing [illegible] from day to day his countenance will be more and more and care-worn, his more and more haggard, his steps more unvoice [illegible] tremulous, certain. [illegible]

Our il[illegible]ustration teaches us that the torture of suspe[illegible] is according to the stake at issue. [illegible] apply this teaching: if the question [illegible] The final salvation of a man's soul tion of [illegible]s everlasting destiny, is of little and of [illegible]ce, then a state of uncertainty with consequen[illegible] his final issue will be borne with regard to [illegible]ese; the suspense will be like tolerable [illegible] merchant who has a small venture that of the [illegible]o missing vessel, and who does on board [illegible] much whether the property is not care [illegible] being of such small value. lost or not[illegible] is of higher importance and If the questi[illegible]ured to that before the mind may be con[illegible]erchant who was threatened of the sec[illegible]ery in the loss of the ship, with bankr[illegible]ertainty will be exceedingly then the u[illegible]e sufficient in fact to hinder a painful,—qui[illegible]iving enjoyment from the man from e[illegible]ential mercies of the passing numerous pro[illegible]y will be sure to hold out hours; melanch[illegible] in his cheeks, and friends her pale cheeks will fail in the [illegible] endeavours to banish his distressing fear[illegible] But if these comparisons fall short of th[illegible]reality of our case; if we have to come to[illegible] the instance of the father waiting for new[illegible] concerning his only and beloved son, to f[illegible] a parallel to it, we shall then see that a st[illegible]e of uncertainty regarding the soul's salvati[illegible]n must involve the more cruel and agoniz[illegible]g and utterly unbearable suspense.

We know tha[illegible] with regard to the vast majority of people[illegible] in this world there is an amazing spiritual[illegible] blindness that hinders them from giving [illegible]y attention to the interests of the soul, [illegible]d causes the concerns of the passing hour to[illegible] appear of much greater The consequence than [illegible]hose of the life to come. that they are like a ma[illegible] who is under the belief missing [illegible]at all on board of the blinded [illegible]he has nothing vessel. The god of this world hath But the [illegible]he minds of them that believe not. by sight; he [illegible]ristian walks by faith and not are seen but [illegible]looks not at the things which gives up this wo[illegible]t those which are unseen; he encounters persecution, sacrifices every thing, need be, for the sake [illegible]on, lays down his life if corruptible, undefiled, [illegible] of an inheritance in away. How strange it [illegible]d that fadeth not Christian should be willing [illegible]ould be if the uncertainty regarding this [illegible] put up with Regarding a state of condemn[illegible]reat matter. sum of all conceivable woes, he is [illegible]tion as the to remain uncertain whether he is in [illegible]t willing a state of grace. [illegible] is not sure that his sins are forgiven. He cannot certainly say that God is his Father; he

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he is not positive but that his treacherous heart is deceiving him, and that he is walking in the broad road that leadeth to destruction; he would not venture to say that the Spirit of God is leading him, it may be his own spirit; he hopes that by the mercy of God he may at last be brought to Paradise, but far be it from him to be sure of these things; and yet, portentous fact, he has an appetite for all his meals, has a cheerful countenance, and sleeps soundly at night! Why, if there was in his mind the slightest doubt about the stability of the rafters of the ceiling of his bedroom, he would not lie down in his bed at night, not he. If he heard a flying rumour that the bank in which was deposited the provision he has made for his declining years, was in danger, he would become excited at once and would banish other cares from his mind until he had guarded against this element of danger.

We are talking to those who receive the Bible and its revelations concerning the blessedness from which man has fallen and to which he may be restored, and concerning the dreadful doom awaiting those who die in their sins. We have shown that just in the degree in which the testimony concerning this doom is realized, must be the anguish experienced until an assurance of salvation is obtained. The only way in which man can get along comfortably in this life without this assurance, is by excluding, to a greater or less degree, the things of the future, and giving himself to those of the present; i.e. by surrendering himself to the domain of falsehood instead of truth.

The Lord Jesus has promised his people peace. The fruit of the Spirit is love, joy, peace. God hath given us 'peace and joy in believing.' He that believeth hath eternal life. What is faith? It is the reception of Christ as he is offered in the Gospel. All things that pertain to life and godliness are given us in Christ. I have received Christ or I have not; I have received the Spirit or I have not. Is there so much similarity between me and Christ that I cannot tell whether I have received him or not. Is not the Spirit of God able to certify his presence in our heart? How can we have peace and joy, otherwise? How can we offer prevailing prayer, if we know not assuredly that Christ is ours? Is the love of God shed abroad in our heart, something so like what is natural to us that we cannot distinguish the two? That would be strange indeed. I am the good shepherd, says Christ, and know my sheep and *am known of mine*. In fact the testimony of Scripture is too copious to be extracted here. We have no hesitation in affirming that it is the privilege of every believer to know assuredly that he is accepted of God, and that it is something very like madness for any Christian to be willing to remain a day without this assurance.

We may have something yet to say as regards the means of obtaining this assurance.

WHAT IS TRUTH?

Except ye be circumcised ye cannot be saved. (Acts xv. 1.) In becoming Christians these Jews had not abandoned their Jewish prejudices. They could not bear to think of the overthrow of that partition wall between Jews and Gentiles which God himself had set up; especially as its overthrow would be a great stumbling-block to the unconverted Jews, and embitter them still more against the Gospel.

Purifying their hearts by faith. (9.) What purification could the Mosaic rites afford comparable to the purification of the heart by faith in Jesus Christ? Faith in Christ is the reception of Christ; and he that has Christ has a purity above all that the law of Moses could secure to the Jew. If the heart is pure, then the whole man is.

Through the grace of the Lord Jesus we shall be saved. (11.) We are saved by grace alone; all our observance of Judaism for so many years, has contributed nothing to our salvation. If it is so with us, much more with them.

That we trouble them not. (19.) How serious is the responsibility of those who add anything to the Gospel terms of salvation; as Socinians, who teach that good works can alone ensure acceptance with God; Ritualists who teach men to look to forms; Sacramentarians who teach them to look to the Priest; and many others, who will have it that the promise of Christ is of no validity outside of what they call 'the Church.'

That they abstain from pollution of idols. (20.) They were to pay a certain deference to the feelings of Jews, by not eating meat which was known to have been offered to idols, by abstaining from marriages that were prohibited by the Jewish law, from eating things strangled, and from the use of blood in their food. On these terms it was thought that Jewish and Gentile Christians could get on harmoniously together.

Men that have hazarded their lives. (26.) Barnabas and Paul are the men referred to.

And the contention was so sharp. (39.) Each one believed that he had a principle to maintain. And this has been the case with many a quarrel between Christ's ministers; on each side there has been the feeling that some important truth was committed to them; their strife has not been, as the world supposed, a mere selfish strife, a contention for some personal advantage. Selfish considerations may enter into it, but the dispute relates essentially to truth, and to the maintenance of principle. It does not betray any want of love that Christian men take very different views of things; the want of love appears when they allow such difference to influence them more than their oneness of sentiment on other and greater things. Though Paul and Barnabas parted, to go to different fields, we have no doubt that they parted amicably; it is certain that we find them afterwards on the best of terms. What fruit Barnabas and Mark had in Cyprus we are not told; but we know that Paul went forth to plant those churches which have been so renowned throughout the Christian era, the churches to which his epistles were addressed, the churches of Ephesus, Colosse, Galatia, Philippi, Thessalonica, Corinth, doubtless the most important and successful itineracy ever made.

A Jewess who believed. (xvi. 1.) The mother of Timothy had probably been brought to Christ, in Paul's previous visit to this neighbourhood. On account of his marriage with a Greek she may have suffered in the estimation of stricter Jews, and this may have been blest to her, enabling her to see the claims of Jesus, hidden from the more bigoted. Still Paul leads us to believe that Timothy had enjoyed religious instruction from early years.

Circumcised him, because of the Jews. (3.) In order that he might take the position of a Christian Jew, not that of a Christian Gentile, and that he might have access to Jews.

The Spirit suffered them not. (7.) Not that the Spirit of God had any objection to the preaching of the Gospel in Ephesus or in Bithynia. But he designed that the Gospel should be carried without further delay into Europe, and so the apostles were compelled to come to Troas, when Paul received the intimation that he should cross over into Macedonia. The Gospel had now been planted at various points in Asia Minor, and there was a diffusive energy in the infant churches that would lead them to make it known to the people round about them.

Philippi, the chief city. (12.) They passed by Samothracia and Neapolis in order to reach the larger and more important city of Philippi.

Where prayer was wont to be made. (13.) This might be rendered: Where a place of prayer was assigned them by law. There was probably no synagogue as yet in Philippi. And in 16 the same word προσευχη might be rendered 'place of prayer.' How many since Lydia have found the Lord in the place of prayer.

And when she was baptized. (15.) Apparently without any delay. She and her house received Christ as soon as he was offered to them, and made immediate confession of him as their Saviour, Leader and Lord. Jews and Proselytes, were not all professing to be waiting for the Christ? and now that it was shown them conclusively that Jesus was the Christ and that they had personal and instant need of this Saviour, why should they not take, *immediately*, the unspeakable gift of God's grace?

And her household. (15.) In John iv. 53 we have an example of a whole household believing along with the head of it.

The hope of their gains was gone. (19.) The spirit was a lying spirit or a true spirit. If a lying spirit, they had no right to deplore its ejection. If true, then its testimony to Paul and Silas, as servants of God, announcing the way of salvation, showed that there was no further need of it; it was the business of all to occupy themselves with the instructions of these preachers. The spirit had been a lying spirit, engaged in riveting the chains of superstition upon the people, until the power of the truth present in Paul and Silas compelled it to utter the truth and give the lie to all its previous utterances. So in the providence of God there are multitudes of things that seem to the heathen corroborative of their superstitions, which when the truth of God appears in its plenitude shall be made to give themselves the lie and confess that they have been ministering to error and darkness. The hope of their gains was gone, but the salvation of God, with everlasting life and blessedness, was set plainly before them; this they made light of. And the multitude and the magistrates took the same view. Their offence was in having cast out an evil spirit; surely he that was with them was mightier than they in whom the Philippians trusted; and that mightier One was there to bless them; with what face could they cast these servants of God into prison? The very announcement of the offence of the apostles, would be a condemnation of the Philippians.

The prisoners heard them. (25.) Strange malefactors these, singing the praises of God and rejoicing in the experience of salvation, in the inner dungeon, their feet in stocks, their backs bleeding, at midnight. Thus they preached the Gospel and confessed the Lord that had bought them: what wonder if He in turn should bear testimony to them?

The doors were opened. (26.) This was a wonderful earthquake, so shaking the building as that all doors should be opened, and all fetters burst, and yet the building not be thrown down or made unsafe to dwell in, and not a soul injured.

What must I do to be saved? (30.) What the effect of the miracle was upon the other prisoners, we are not told. The gaoler had heard that Paul and Silas had been preaching a new way of salvation, that the very Pythoness had borne testimony to them, he had seen how patiently they received the scourging, praising the Lord Jesus while the blows descended, had heard them singing the praises of God before he fell asleep, and now was awakened by a mighty earthquake which shook the building so as to remove all impediments to their escape, and yet, strange to say, he found them remaining quietly in their dungeon;—every thing convinced him that these men were what they claimed to be, the messengers of God making known the way of salvation. There was in him a strong principle of fidelity to the Government, and when he thought that the prisoners had escaped, it seemed to him better that he should die than face the stigma that would come upon him. Relieved from this great fear, his mind at once recognized the situation; he became convinced of his life-long sin against the Most High God, and falls at the feet of the men to whom God has borne such wonderful testimony; then, bringing them forth from their dungeon, he asks what he shall do to be saved.

He and all his. (33.) The word had been preached to all of them (32), and with all his house he rejoiced, believing in God. They who were baptized were of age to hear the word, believe, and rejoice in the assurance that Christ had blotted out their sins and recognized them as his.

Notices.

Received from T. C. for the poor Christians at Aurungabad, Rs. 50.

For the Rev. Narayan Sheshadri's work at Jaulna, from A. T. Rs. 25, from K. Rs. 200.

"Hymns New and Old," with tunes, the book used in the Rev. Mr. Taylor's meetings at Mazagon, may be had at the Tract and Book Depository. Price Rs. 1½.

Epitome of News.

Saturday, December 30, 1871.

—Viscount de San Januario, ex-Governor-General of the Portuguese Indies, has been appointed Minister Plenipotentiary at the Court of Pekin, for Portugal. The *Times of India* says:

"Since the arrival at Goa of the Portuguese Infanta and the new Governor-General, vigorous measures have been taken to prevent any similar outbreak in future. The four regiments which revolted have been disbanded; and their respective commanders, as well as all other persons suspected of having instigated or abetted the revolt, are to be proceeded against criminally. The Sepoys have been discharged without pay. The subordinate officers continue to receive their regimental salary, without any 'gratification,' and are to be appointed to the Police Corps which is about to be formed, or transferred to the Municipal Guard. The Mathematical School and the Engineer Corps are to be abolished."

—The Madras Government have recommended the following railway extensions in the Madras Presidency. A line from Cuddalore to Tanjore, to connect the Carnatic and the Great South of India lines; a branch from Dindigul to Coimbatore; State lines (on the narrow gauge) from Bellary to the Bombay Frontier, from Cannanore to Beypur, and from Puttanby to Cochin, through the territories of the Rajahs of Cochin and Travancore. These are in addition to the already proposed extension of the Great South of India Railway to Tuticorin, of the Carnatic Railway to Cuddalore, and the branches which are to connect stations on the south-west line with large towns in the neighbourhood.

—The following account of the murder of Bishop Patteson and his companion, is given by the *Sydney Morning Herald* of Dec. 1:

"On the morning that the *Southern Cross* made Nukapu, four canoes are said to have come up to the vessel from the windward in a rather unusual manner, but no suspicion of treachery was aroused by that circumstance. Bishop Patteson, on his arrival off the island, put off at once, as his custom was, from the schooner in one of his boats, accompanied by the Rev. Mr. Atkin, the catechist Stephen (a native of Arossi, or San Christoval), and 'James' and 'John,' catechists, who were natives of the Mota Group. When the ship's boat came to the edge of the coast reef, it could not get further, as the tide was out; but the natives came off from the land in three or four canoes, and, after making a few presents of yams, invited the Bishop to go ashore. This the Bishop was rejoiced at, as the Nukapu natives had never shown themselves so friendly before. The Bishop went ashore in one of the canoes, and left Mr. Atkin and the catechists in the boat. He was not seen again alive. About an hour after the Bishop had quitted the ship's boat, the natives in the canoes, giving little (if any) notice of the hostile feelings with which they were animated—having ascertained that Mr. Atkin and the catechists were unarmed—fired a volley of arrows at the boat, wounding Mr. Atkin and the catechists, Stephen and John. The boat returned directly to the mission schooner with the wounded men, and was at once sent off to the shore, it being justly feared that the Bishop's life must be in imminent danger. They pulled ashore to rescue their heroic leader, and the tide having now risen, the boat floated over the reef, and they were enabled to enter an inlet communicating with the lagoon. Here they soon saw an apparently abandoned canoe floating, with *something* tied up therein. To the horror of all, it was found to be the body of the martyred Bishop, rolled up in native matting. The corpse was still warm, but the skull was frightfully battered, and there were many severe wounds upon the body. The features of the deceased Bishop still retained their accustomed placid smile. It is supposed that he must have been murdered within a quarter of an hour after his landing, and that the boat was not attacked until the deed of revenge had been secretly signalled to those in the canoes out at the reef. The body was taken away to the ship, and buried at sea. After the outrage, the natives hid themselves, and were not visible on the beach when the mission schooner left. The wounds received by Mr. Atkin and Stephen unhappily proved to be fatal. The clergyman died in great agony on the 28th of September, and the poor catechist on the following day. It unhappily appears to be only too certain that these murders were committed in retaliation for acts of violence on the part of the master of some labour vessel. It is known that, very shortly before, the master of a labour vessel, who had called at the 'Island of Contrarities,' in the Solomon group, had openly declared his intention of going on the Santa Cruz. It is supposed that the valuable life of Bishop Patteson has thus been sacrificed through the wild vengeance aroused by some miserable kidnapping exploit."

—The *Indian Mirror* advocates a Native Vagrancy Act for the suppression of *faquecrs*.

—A fire occured near Mandvie Bunder yesterday, destroying property valued at Rs. 20,000.

—*Melbourne Argus*, Dec. 4: "Thunderstorms of extraordinary severity have been experienced during the month in all parts of the country. After several days of extreme heat a terrific storm occurred at Sandhurst on the afternoon of November 22. The lightning was extraordinarily vivid, and several buildings were struck; particularly at Back Creek, a township near Sandhurst. In one case no less than 12 men, who were employed about the premises, suffered to a greater or less extent from the violence of the shock. A singular occurrence is recorded in connexion with one of these cases. A man named James Waddell was struck on the left arm, and there was distinctly impressed on his body what appears to be the representation of a long twining plant resembling a fern. The singularity of the circumstance is that there are no ferns to be found within a distance of two miles of the scene of the accident. A young man named Jones, who was employed about half a mile from Back Creek, was killed by the lightning while sitting in a hut reading a novel. On Nov. 23rd, while bringing a vessel into Hobson's Bay, Mr. Hansen, a Victorian pilot, was struck by lightning. The first flash affected the captain of the vessel as well, bringing both men to their knees, and before they had recovered from the effects of the shock, a second flash followed, striking the pilot, and instantly killing him. This extraordinary disturbed state of the atmosphere appears to have extended to the other colonies, for five men were killed by lightning in the neighbourhood of Ipswich, an inland town in Queensland, on Sunday, November 26."

Monday, January 1, 1872.

—*Overland Mail*, Dec. 8: The murder of Prussian soldiers in France and the acquittal of the murderers are subjects of serious correspondence between Berlin and Versailles.—The French Chamber was opened at Versailles on December 4. M. Thiers, in his Message, takes a very hopeful view of the condition of France.—The Orleans Princes have had an audience with M. Thiers, regarding their intention to take their seats in the Assembly.—The Belgian Ministers have placed their portfolios in the hands of the King. A new Conservative Ministry has been constructed.

The Chancellor of the Exchequer has made a successful speech on primary education at Halifax.—The Dublin Grand Jury have found a true bill against Kelly for shooting with intent to murder, but the trial is postponed.—Criminal prosecutions are threatened against several London papers for comments on the previous trial.—The Smithfield Club Cattle Show has been held as usual this week.—The Persian Relief Fund in London now amounts to 8,500*l*.

It is announced from the Cape of Good Hope that the diamond fields have been annexed to British territory by proclamation.

From the beginning of 1872 the newspaper postage, *viâ* Brindisi, will be reduced from 4*d*. to 3*d*. The mails will be sent through France and the Mont Cenis Tunnel.

Amongst the deaths recorded this week are:—General Sir J. Yorke Scarlett; General Sir E. F. Morris; General E. W. Bouverie; Admiral Sir W. Ramsay; Hon. R. F. Handcock; and Lieut. R. de M. Darnell, 1st Dragoon Guards.

President Grant's Message at Washington and President Thiers' Message at Versailles ought, according to the date of opening of the two Chambers, to have been read on the same day; but for some reason M. Thiers held back a day or two, yet the Message he has delivered is singularly incomplete. The questions which most interest Europe at the present time are not referred to. M. Thiers says nothing about the future constitution of France, nor the removal of the Assembly to Paris, nor upon the question of the day at Paris—the admission of the Orleans Princes to their seats as deputies in the French Chamber. He hazards the opinion, however, that after an insurrection without a parallel in history, the amount of good exceeds the amount of evil. The references to European nations are unimportant, except that it is implied that next February some action will be taken to dispose of the Commercial Treaty with England. There is a good understanding between France and Italy. "The independence of the Holy See (M. Thiers says) must be rigorously upheld. As regards Rome, we offer no counsels, for we give no advice to anyone, and least of all to an aged man who enjoys all our respect and sympathy."

The Memoir of Mr. Dickens contains so much of interest concerning the hardships of his early life that its issue has formed part of the news of the week. From viewing Charles Dickens as the most powerful writer of his day, we are taken back to see him a very little sickly boy, unequal to boy's play, and passing his childhood in almost abject poverty. His father fell into difficulties, and was himself an inmate of the Marshalsea Prison, which his son did so much to destroy. At ten years of age Charles was employed in labelling bottles at a blacking warehouse. In fact, little David Copperfield, as we have all before surmised, was very much Charles Dickens.

It seems we are to receive with caution the news that the Pope will not leave Rome, for although His Holiness has expressed no intention of leaving, he has intimated that he makes no rash promises to stay. Rome will not be blessed with his presence unless he has "absolute spiritual freedom." It is not surprising that the Pope should have in his mind so natural a desire. A craving for full religious liberty is common—has in times gone by been esteemed a thing worth dying for, perhaps is still, though not put to the proof. The Holy Father has no doubt heard something of certain troublesome individuals who from time to time wanted this very thing, and whose appeal to Rome for toleration and forbearance had remarkably little attention. It will sound strange to most men that the Pope, in his old days, is going in for "absolute spiritual freedom."

The Society for the Propagation of the Gospel in Foreign Parts has resolved upon reviving the scheme for the establishment of a bishopric of Madagascar, which was sometime since partially abandoned in consequence of the remonstrances of the Church Missionary Society.

Count de Girgenti, brother of the ex-King of Naples, who recently committed suicide, has been buried at Lucerne with much pomp.

—A telegram from Calcutta, dated 30th, says: Archdeacon Pratt died yesterday at Ghazeepore from choleraic diarrhœa.

—*Times of India*: "We have not yet, it would appear, heard the last of the notorious VanIngen case. We hear from Bangalore that one of the officers concerned is to be proceeded against at law for breach of promise of marriage."

—Correspondent of the same: "A national loss has been sustained in the destruction by fire of a great portion of the noble baronial pile so well known to tourists—Warwick Castle. The disaster seems to have originated in the mismanagement of some of the flues connected with the offices, and thus the roof was set afire. Fortunately no lives were lost, two of Lord Warwick's children, asleep at the time, escaping over the roof of the hall, through volumes of smoke. Much property of literally inestimable value, so far as its replacement would be concerned, was saved; but the destruction dealt to a great portion of a beautiful building, well nigh without a rival of its kind in Britain, will be lamented by many to whom it was well known."

—Same, Poona: "The Rev. Mr. Clark, from Ahmedabad, is expected to arrive here on the 30th, as Chaplain of St. Paul's, in lieu of the Rev. Mr. Stead, who has proceeded on sick leave."

—*Englishman*: "We regret to hear that Mr. D. M. Folkard, of the firm of Folkard and Co., committed suicide yesterday forenoon at about half-past 10, by shooting himself with a six-chamber revolver through the heart. This occurred at his own office in the Bonded Warehouse, whilst he was seated at his desk. The ball passed through the body, struck against the wall, and, strange to say, sprang up to the ceiling, and alighted on the desk, where it was found."

—*Indian Statesman*: "Trial by jury has come almost everywhere to be looked upon no longer as a safeguard for the innocent, but as the hope of the guilty. An innocent man ninety-nine times out of a hundred would elect to be tried simply by the Judge: the guilty prefers the jury as multiplying his chances of escape. The Assessor system introduced into India in imitation of the jury system at home, is a pure farce."

—A Brahmin and a Parabhoo have been sentenced to death at Alibag for the murder of a boy, committed for the sake of his ornaments.

—At the close of an article on the Unrest of Creation, the *Bengal Weekly Herald* says:

"Nothing perhaps, has varied so much as the Bengali dress. The time-honoured dhuti and dolja have in most cases yielded the palm to a variety of oriental and occidental garbs. In other parts of the country, we observe a uniformity in this respect. You know the Seikh, the Poorbea, and the Mahratta, by the dress. The Bengali is the solitary exception. He is seen in coat, pantaloon, hat, and boots; or in chapkan, pantaloon and boots, with a bare head; or again still, in chapkan, pajama and pagree; or again in chapkan, pajama, chogha, and pagree; or to crown all, in coat, dhuti, and slippers. He dresses after one standard and his wife after a different, while the children are exhibited in as many different garbs as their number. What is more absurd, he dresses one way in the morning, quite differently during the day, and who could distinguish his nationality at night by his habiliments? He walks on the muddy road in carpet shoes, and in the parlour has high boots on. As to address, he is Babued, Mastered, and Esquired—dubbed, say, Kesab Babu, Mr. Kesab Chunder Sen, Mr. Chunder Sen, Mr. Sen, or K. C. Sen, Esq., quite at the mercy of individual caprice. This is neither oriental nor occidental, far less polar or equatorial. His food, too, participates in the same anomaly. In the morning, he squats on the ground, and eats off a brazen plate. *Bhat, Dal,* and *Macher Jhol,* and drinks milk. For tiffin, he takes bread, butter, cheese and cake. On his dinner table you find beefsteak, mutton chop, cutlet, and fowl curry, and bottles of beer, champagne, and brandy. At supper he reverts to *Sandes* and *Luchi*. He sleeps in a close room in the zenana, with the *pilsuj* light flickering in the corner. He bathes in a tub with soap, sponge and towel. He receives his friends in a Drawing Room, furnished after the European style, studies at his desk in Osler's solar light, and in the evening, with a cigar in his mouth, drives alone in a barouche and pair in the course. Is all this European, Asiatic, African, or American! No! No! It is simple unrest."

TUESDAY, JANUARY 2.

—The Railway works in Japan are progressing favourably, the track being laid to Kawasaki, and it is expected shortly that the metals will be laid to Sinagawa, a distance of only two miles from the centre of Yedo.

—*Bombay Gazette:* "Mr. Ormiston has been appointed engineer in charge of the work of reclaiming Back Bay up to the timber staging, and operations will be begun immediately. It is now understood that the plan of the Government includes the cutting of the road right through Malabar Hill to Breach Candy in continuation of the Back Bay road. We believe that a grant of thirteen lakhs has been made for this purpose on the credit of the Esplanade Fee Fund. But should not the owners of property on the Breach, who will be such gainers by the change, help to pay for it?"

—*China Trade Report:* "A private letter from Nagasaki announces that telegraphic communication has been successfully established.

"An important memorandum from Count Rochechouart to the Tsung-le-Yamen concerning the missionary question has been published. He reviews seriatim the suggestions in the Chinese despatch on the subject, holding that there is no reason for restricting the freedom of missionaries, and that the remedy for their interfering at any time with political affairs or being guilty of any of the offences laid to their charge, is that the matter should be reported to the Legation. He quotes in support of his views the articles in the treaty guaranteeing protection to missionaries, and that 'no obstacle shall be opposed by the authorities of the Chinese Empire to the right which is recognised in every inhabitant of China to embrace Christianity if he chooses, and to practise it without being subjected to any penalty on that account.' The document is understood as not being a final and exhaustive answer, but as conveying a precis of the opinions of the French Government on the question at issue, pending consultation with the Western Powers.

"It is asserted that a great deal of discontent is being engendered in the south of China, by the action taken by Chinese revenue cruisers and gunboats under the command of Europeans."

—*Times of India:* "A few days ago, at Rajkote, a sentry suspecting a man to be a thief, took him to the Thanadar, who, however, liberated the man on being proved to be innocent. The latter however, on being released, used abusive language towards the sentry, who retaliated by firing his gun towards the offender, who was killed instantaneously. The sentry voluntarily surrendered, and has been committed to the sessions."

—In consequence of the reductions which the Municipal Commissioner has been obliged to make in the Bombay Police Establishments, the Superintendents of Police, Messrs. Lockley, Hallums, and Tighe, have been compelled to retire on a pension.

—The Earl of Belmore presided at a public meeting in Sydney, and said: "Bishop Patteson and his clergy were in the habit every year of making visits throughout the islands of the Pacific, some of the clergymen remaining on them for months together to carry on their work. The mission schooner was used in bringing the native boys and girls from the various islands to the establishment at Norfolk Island, for the purpose of their education, when they were taken to their homes again to spread the influence of civilization and Christianity. The facts of the massacre were then related by his Excellency. One thing which he had not seen mentioned, was that a palm frond with five knots upon it had been found upon the breast of the Bishop, as his body lay dead in the boat. This, as he had been informed, was supposed to be a signification that his life had been taken in revenge for five natives. Thus closed the mortal career of the lamented Bishop, of the Rev. Mr. Atkin, and the catechist Stephen, whilst he doubted not that the spirits of these valiant soldiers of Christ had gone to be with that most glorious company who dwelt in the Land of Paradise; even the souls of those 'who were beheaded for the witness of Jesus and the Word of God.'" (Applause.)

—Foster's "Life of Dickens" shows what a boyhood of toil and sorrow he had. The following is from the *Times'* review of the work, and relates to a time when Dickens' father was in prison for debt:

"My work was to cover the pots of paste blacking; first with a piece of oil paper, and then with a piece of blue paper; to be then tied round with a string, and then to clip the paper close and neat all round till it looked as smart as a pot of ointment at an apothecary's shop. When a certain number of grosses of pots had attained to this pitch of perfection, I was to paste on each a printed label, and then to go on with more pots." He proceeds to say that there were two or three other boys employed in like manner on the premises, one of whom "Bob Fagin," whose name he "took the liberty of using long afterwards in Oliver Twist," seems to have been rather a good fellow and a friend of the small boy. This Bob, and another boy, Paul or Poll Green, the son of a fireman at Drury-lane Theatre, where his little sister did imps in the Pantomime, soon found themselves working together side by side down stairs, for though his relative, Mr. Lamert, had undertaken to teach the little boy something during the dinner hour, the undertaking, together with the seat in the counting-house, came speedily to nothing, and little Charles was swept away downstairs like a small heap of human rubbish and thrown among the other boys. "No words," he says, "can express the secret agony of my soul as I sank into this companionship, compared these everyday associates with those of my happier childhood, and felt my early hopes of growing to be a learned and distinguished man crushed in my breast." While he was thus apprenticed to the blacking trade, his brothers, and mother, and sisters, excepting Fanny the eldest, who was a pupil in the Royal Academy of Music, were still encamped in Gower-street. Thence the boy trudged in the morning, and thither he returned at night. As for his dinner he carried it with him, or bought it at some shop. In the latter case it was a sausage and a penny loaf, or a fourpenny plate of beef, or some bread and cheese and beer. Once he narrates that he had a plate of alamode beef in Drury-lane, bringing his own bread, and how the waiter and another waiter stared at the little mite, and how he gave the waiter a halfpenny, adding, "and I wish now that he hadn't taken it." Saturday night was his great treat. It was a grand thing to walk home with six shillings in his pocket, and this feeling of independence was probably worth to him a world of the misery he underwent; but he was not to walk home to Gower-street much longer. The "Deed," or composition with his father's creditors, came to nothing. The elder Dickens was to be made a bankrupt, and the end was that the encampment in Gower-street was broken up, and the family, except Charles and Fanny, went to live in the Marshalsea. Charles Dickens himself took back the key of No. 4 to the landlord, "who was very glad to it," and as for himself, "small Cain that I was, except that I had never done harm to anyone," he was handed over as a lodger to a reduced old lady in Little College-street, Camden-town, "who unconsciously began to sit for Mrs. Pipchin, in *Dombey*, when she took me in." Here he lived for some time, paying for his food out of his six or seven shillings a week. "I suppose," he says, "my lodging was paid, for I certainly did not pay it myself, and I certainly had no other assistance whatever—the making of my clothes, I think, excepted—from Monday morning until Saturday night. No advice, no counsel, no encouragement, no consolation, no support, from any one that I can call to mind, so help me, God."

His only holiday was Sunday, and that day his sister and he passed in the prison. At 9 o'clock in the morning, he called for her at the Academy in Tenterden-street, and at night he walked back with her thither. So he went on, how long he could not tell himself, whether it was a year or more, working from morning till night "with common men and boys, a shabby boy," husbanding his shillings day by day lest he should anticipate them, lounging about the streets, often insufficiently fed—another Oliver Twist in fact. "I know," he said in his autobiography, "that but for the mercy of God, I might easily have been, for any care that was taken of me, a little robber or a little vagabond." All hope of rescue from this miserable existence he had abandoned, but one thing he felt so keenly that he protested against it one day so pathetically and with so many tears to his father that even that easy man thought his complaint just, and remedied it. It cut him to the heart to be so separated from the rest of the family, and he begged that be might be lodged nearer to the prison. A back attic was therefore found for him in Lant-street, Borough, "where Bob Sawyer lodged many years afterwards," and he says of it, "when I took possession of my new abode, I thought it a Paradise." Strange to say, the income which the elder Dickens found insufficient to support his family out of prison was amply sufficient to maintain them in the Marshalsea.

—*Englishman:* "From a circular issued by the Executive Committee of the Persian Famine Relief Fund, we see that matters are gradually growing from bad to worse in Persia, and that there is no prospect of substantial relief before next summer. 'For more than a month past,' say the Committee, 'large numbers have been dying of starvation, and the mortality must now be greatly increased, as the rigours of a winter in which snow lies for months on the ground are added to the want of food.' About Rs. 37,000 have been received in all by the Committee, of which but Rs. 6,000 remains in hand; while Mr. Bruce's estimate of his requirements till May next in Ispahan and its neighbourhood alone is a lakh of rupees. In the city of Ispahan 20,000 people were in need of relief. The Committee urgently appeal for further subscriptions, and would be glad if those who find it inconvenient to give a lump sum would give a certain monthly subscription, which would enable the Committee to make arrangements for their own remittances to Persia. 'They earnestly request additional help in this or in any other form, and would further be obliged if subscribers would remit direct to the Oriental Bank Corporation, Calcutta.'"

—*Times of India:* "The Viceroy will leave Calcutta for Delhi on the 6th January, and will return on the 13th, to receive the King of Siam, whose reception, we hear, will be on a grand scale. His Excellency has gracefully appointed Major Sladen especially to accompany the King during the tour. On the 25th the Viceroy will leave Calcutta for Burma, in the Flag Ship *Glasgow*, under the command of Admiral Cockburn. He will stay five days in Rangoon, and will then go on to Moulmein, the Andamans and Orissa. At Cuttack the Viceregal party will be met by the Lieutenant Governor of Bengal, and three days will be spent in Orissa, for an inspection of the irrigation works. His Excellency will return to Calcutta about the 15th February."

"The great Wahabee appeal case is at last at an end, and Mr. Prinsep's sentence has been confirmed in the case of Ameer Khan and another, while the other three prisoners have been set free."

WEDNESDAY, JANUARY 3.

—*Times of India:* "Archdeacon Pratt has contributed a very valuable paper 'On the constitution of the Solid Crust of the Earth' in the *Philosophical Transactions*."

"In connection with the Madras University, 1,456 students have come up for the Matriculation examination, 205 for the F.A. degree, 134 for the

B.A., 11 for the B.L., 2 for the B.C.E., and 1 for the M.A."

"By order of the Police Commissioner, all the liquor shops at Colaba have been closed since the 18th ultimo."

Capital! Pray go on, good Commissioner, and extend the happy exemption to other parts of Bombay.

—*Straits' Times:* "The coming visit of the King of Siam to Calcutta is an event of great significance to the future of that country. His Majesty's visit to Singapore and Batavia,—the first instance of a King of Siam ever leaving his own dominions,—has given him a desire to see more of the outside world, and in a few days he will start on his voyage to Calcutta. He is expected to reach Singapore on the evening of the 20th instant."

—*Bombay Gazette:* "There is at present a military 'expedition' on our north-western frontier, but it is a pleasure to know that it is not an affair of killing and burning, its object being simply to establish a protecting outpost in the Girnee Pass, which leads from the Suleiman Range into the Dehra Ismail Khan district."

"Major-General Marriott, C.S.I., has been re-appointed Military Secretary to Government."

"We understand that the Colaba Lunatic Asylum is so much overcrowded at present, that a parsee lunatic has been kept for the last fortnight at the Mazagon Police Office chowkey. This is a very unhappy state of matters."

"A meeting of some of the leading native merchants of Bombay was held yesterday for the purpose of adopting an address to be presented to Mr. Alfred Edginton, Deputy Commissioner of Police and Superintendent of the Fire Brigade at Bombay."

—The *Englishman* is indignant at the story of the destruction of vast stores of food by the troops engaged in the Lushai expedition, and says:—

"Unless the object of the Bengal Government is extermination, we implore them to lose no time in putting a stop to what not only is cruel and unjustifiable waste, but is sure to recoil upon ourselves. The wilful destruction of human food, especially of such bare food as rice and grain, must always be a disagreeable thing to reflect on. But in the present case, where the grain destroyed is the entire stock of food of a remote and isolated people who are utterly unable to replace it, the act is a piece of the most inhuman barbarity, utterly disgraceful to a civilised people. In one village, we are told, about eight thousand maunds of rice were burnt. Eight thousand maunds of rice means the food of some two thousand human beings for an entire year; and of these two thousand human beings the large majority are innocent women and children. This is what is being done at every place entered by our troops, and what it is evidently intended to do throughout the country traversed by them."

—*Japan Herald:* "We learn that the Japanese government, with the object of pushing on the civilization of the country and bringing it to as high a pitch in as brief a time as possible, are continuously engaging foreigners from abroad to enter their service. Without mentioning the American citizens who will presently arrive here to fill various capacities, we hear of the engagement of twenty-three French military instructors for the Imperial Army, and ten English instructors for the Japanese Navy. Further, twelve beer brewers from Bavaria have been ordered, and a number of shoemakers (country unknown) will shortly arrive to teach the craft and mystery of boot-making. Altogether things look to be going ahead."

Thursday, January 4.

—An *English Churchman* writes in the *Times of India* thus, relating to the Bishop of Bombay's recent deliverance: "Much as I admire the doctrine, discipline, and policy of the Anglican Church, the Bishop has, I venture to think, overstated our differences when compared with other reformed and even with non-conforming churches. Every reader of English Church History is aware of the fact which is strikingly apparent in the well-known work '*A Harmony of the Protestant Confessions*,' that doctrinally there is not, as an eminent English Prelate of the time expressed it, 'a difference of a hair's breadth in doctrine between our English Reformed Church and the Reformed Churches on the Continent of Europe,' and with these the 'Westminster Confession' exactly agrees; and this last is the standard of doctrine amongst nearly all the Presbyterian and non-conforming churches, both of England and America. Nay, more, in the days of Watts and Doddridge, a plan was almost matured for accomplishing a union of the then existing Dissenters with the English Church, on the ground that the differences between them were more apparent than real, or administrative and disciplinary, rather than grave and doctrinal. This may be seen in Phillip's *Life of Doddridge*, and in Marsden's *History of the Early and Later Puritans*, and other works. And Dr. Stoughton, in his preface to a *History of the Puritans* alike echoes the truth 'They were Church-of-England-men, and not Dissenters, differing in no degree in doctrine,' and even on the great principle of the duty of the State to uphold and enforce religion 'were agreed with churchmen.' Some of the highest eulogiums to the excellency of the English Liturgy are to be found moreover, in Robert Hall and other Dissenting writers.

"Nor did men, like Bishops Walton, Stillingfleet, and others, regard the Non-conformists, as Bishop Douglas expresses it, as having *separated from us*. But more justly as having been *driven out*, for want of that due conciliation and liberty, which, if exercised, might have retained them. When in 1662, not less than 2,000 clergymen were expelled from their livings, and, for the most part, from their flocks on Black Bartholomew's day, because they would not accept the rigid uniformity which sought to fasten upon them an elaborate political Prayer-book, which, however beautiful and scriptural when rightly understood, they had not had time to weigh, and duly consider. This can hardly be called an 'aggression on the church,' unless the 2,000 were *the church* which suffered invasion. Nor, again, when the Wesleys, Whitfield and their followers, began by their holy lives and burning zeal to rebuke the cold formality of their times, and were driven out of the church, did they make any 'aggression' thereon, but went literally into all the world and preached the Gospel,—differing only in matters of discipline from those less earnest souls they left behind. The separation is matter of deepest regret, but that they who were expelled caused it, and, therefore, must seek their way back, when 'God gives them more light,' or that they must necessarily teach 'grave errors,' in their present independent position, or graver error than is taught in the Church of England, is by no means apparent. I am not careful to defend the Non-conformists; they can do that themselves; but I am not aware that any of the Non-conformist bodies 'value unity at a low rate.' Their idea of unity, it is true, differs from that of Bishop Douglas, but that it may be none the less true and real 'unity of spirit in the bond of peace' is the idea of many, and is that for which the English Church prays, and not for uniformity of method, though too many mistake this for *unity*. Among the hopeful signs for the Church of India, which a late eminent Indo-Anglican Prelate named in his sermon, preached on a day of humiliation for the mutiny of 1857, was that there was 'a growing spirit of unity and love among the various denominations of professing Christians,'—something better than *uniformity*, which may exist, alas! apart from 'unity and love.' And, added the Prelate, 'we no longer hold the maxim that we are not to co-operate in anything till we are agreed in everything; but we now hold the antagonistic and truer maxim that we may and can co-operate in everything as far as we are agreed.' I am not aware that this co-operation extended to the delegation of any part of the church's great mission work to others. But it certainly extended, among other things, at least to united prayer and to co-operation in translating and diffusing the Sacred Scriptures among those who had them not. And in like manner this species of co-operation is being carried out at home, in the Committee, or Council for revising our authorized version, as well as in some other ways. What then becomes of the Bishop's 'I say we cannot co-operate,'—'it is impossible to work together with them?' Surely this is stating the matter more broadly, positively, and even injuriously for both sides, than is necessary."

—Out of the 1,902 candidates who presented themselves for the Entrance Examination of the Calcutta University, 766 have passed, 148 in the first division. Of the 507 who attempted the Little-go, 204 were successful.

—*Sindian;* Sehwan: "On the first day of our arrival at Mahajunda, all the inhabitants of the town assembled on the banks of the river Indus, which runs close by, and were giving grand feasts to the Brahmins and the poor, having also engaged themselves in mirth and dancing, owing to some Brahmins having predicted that there would be a terrible earthquake that day, which would demolish the place unless sacrifices were offered to Bhugwan—a fine way to be sure to get a good dinner."

—*Times of India:* "A Coroner's inquest was held yesterday, at Girgaum Back Road, on the body of Nusserwanjee Muncherjee. The deceased was a merchant, about 56 years of age. He was very much involved in debt, and was constantly pressed by his creditors. Eventually, on the 31st December, 1871, his property was attached by an order of the High Court. This caused him much distress of mind, and on the night of the 1st instant, without the knowledge of any person, he destroyed his life by taking poison."

—*Sydney Herald:* "The *Fiji Times* of Nov. 4 relates that a painful sensation was created at the rumour that Mr. T. Warburton, merchant, Messrs. Kington, Robson, and Whittaker, planters of Tayluni, and Mr. Owen, master of the *Meva* cutter, and a Fijian had been murdered on board that craft on Wednesday night. On making inquiry, we find that there is too much proof of the bloody tragedy for us to doubt its truth."

The murder was committed by Solomon Islanders, who sailed away in the *Meva*. An expedition had been fitted out in pursuit of them.

—The Secretary of the Theistic Society in England has sent a letter to the Society of Theistic Friends in Calcutta assuring the Indian Society of his Association's sympathy. He says that the members of the Theistic Society in England are not increasing very rapidly, "many of the most distinguished leaders of thought" have declined to join, saying that in their opinion the time for united action on the part of Theists has not yet arrived. The Home Association consists of 70 or 80 persons.

Friday, January 5.

—Deaths last week, 345.

—*Bombay Gazette:* "The steam ferry between Dover and Calais, mentioned in to-day's telegram, may be regarded as the first step towards bridging the Channel. What the Versailles Committee has approved of is, no doubt, Mr. Fowler's scheme for running the train at Dover or Calais on board a steamer fitted to carry it over the Channel bodily."

—The following candidates have passed the second examination for the degree of L.M., in connection with the Bombay University:—*First Class:* Robert Bedford and Shah Tribhovandass Motichund. *Second Class:* Jeronimo Accasio Da Gama, Shantaram Venayek Kantak, Kasan Virjee Patel, and Domingo Braz Valles. They all belong to the Grant Medical College.

—*Times:* "The staff of engineers sent out by Mr. Fowler, on behalf of the Government of Egypt, to survey and lay out the proposed Soudan Railway, have already commenced operations on the whole length of the line between the second Cataract and Khartoom. The staff, which consists of 20 experienced English surveyors, an English surgeon, and numerous native assistants, are all in excellent health, and speak highly of the arrangements of the Egyptian Government in carrying out Mr. Fowler's programme for their progress and work. The highest importance has long been attached to this railway communication in the interests of Egypt. The vast area of rich land above the sixth Cataract is capable of producing sugar, cotton, grain, &c., to an extent almost unlimited, but the present means of transport are dependent on the employment of camels for several hundred miles, and all exportation, therefore, except of spices and similar products, is simply impossible. It is not improbable that more frequent intelligence from Sir Samuel Baker may be obtained from the facilities afforded by this expedition."

Selections.

GOOD WISHES FOR THE NEW YEAR.

The beginning of a new year calls for congratulations and kind wishes, and we would offer ours to the readers of the Christian Spectator. "'The good hand of our God upon us' has led us all throughout 1871, which has been so eventful to the world, and so full of incident to each of us; and we now look forward to the disclosures which the new year will make. Never did the future appear more portentous. Our hopes and our fears may well be excited as we look forward to the issues which are so rapidly developing themselves in all the departments of human interests. Science is revealing unsuspected marvels in the world of nature around us. Nations are entering into

wholly new relations one with another; and the forces of the political arena are assuming new directions. And in the religious world, influences yet more stupendous are, with a rapidity hitherto unknown, working out changes which our fathers never imagined could be brought to pass. What may we not witness in the year 1872? And, with all these general interests, we have each a multitude of individual cares: life or death, success or failure, happiness or gloom, usefulness or cumbering the ground, lie before us. May we each, in all our future, have His presence who has been our God and our guide hitherto. May He sustain, and prosper, and bless us; even as He ever deals with his chosen people.

Let us commend to our readers the injunction of the great Apostle Paul to the Christians at Rome: "YIELD YOURSELVES UNTO GOD, AS THOSE THAT ARE ALIVE FROM THE DEAD, AND YOUR MEMBERS AS INSTRUMENTS OF RIGHTEOUSNESS UNTO GOD."—Romans vi. 13. If we follow this counsel, we shall in every way be blessed and secure. Let what will befall the world, "the Lord knoweth them that are His;" and whatever our individual circumstances may be, the active thorough consecration which the Apostle enjoins will issue in such a use of them as shall make our lives safe and full of blessing to ourselves and others, a happy preparation for the higher life to which the mercy of God will call us hereafter. A few words of simple illustration may enforce this precept.

The injunction comes to men in whom a mighty transformation has been accomplished. "They were dead, and are alive again." Formerly they were living and active in the service of sin: their members were yielded as "servants to uncleanness and to iniquity," as they "walked after the flesh," "according to the course of this world," "fulfilling the desires of the flesh and of the mind," being "children of wrath, even as others." What a shameful mournful retrospect for those whom Jesus hath quickened, and who are now "new creatures" in Him. Our natural pride may resent such representations, but those who are consciously one which Christ, know that their "old man was crucified with Him, that the body of sin might be destroyed, that henceforth they should not serve sin." To such the command, "Yield yourselves unto God, as those that are alive from the dead," is a fitting one, and it comes with power. "Risen with Christ," they will "seek the things that are above," and will realize all the difference between their present condition and that of their unregenerate past. What manner of persons, indeed, ought they to be, if the contrast between what they are and what they were is a contrast between life and death! and if in any case it is not so, "this man's religion is vain."

Paul's words remind us also of the Christian's escape from his former condition and associations. He is "alive from the dead," "having escaped the corruption that is in the world through lust." In his former condition, he was surrounded by death and pollution. In what he did, he was sowing for a harvest of corruption (Galatians vi. 8). The bent and tendency of his carnal nature was death (Romans viii. 6). In reviewing his history when he was without Christ, he sees that this was the dreary character of the whole of it. "What fruit has he in those things whereof he is now ashamed? for the end of those things was death." (Romans vi. 21.) He has therefore now abandoned this scene of corruption. He is "alive from the dead," and leaves behind him the decay and pollution, amidst which he once had his place and his portion. What a stimulus is supplied by the character of the past to a new career, which shall be emphatically *life*,—a spiritual existence,—a Christ-like demeanor,—the vigorous pursuit of heavenly, holy, and spiritual advantages.

The practical character of such a life the Apostle indicates when he enjoins the surrender of our "members" for the accomplishment of his precept. Sin was practically served by them. Hands and feet, tongue and brain, every faculty of body and mind was busily engaged in the ministry of death. But, "let the dead past bury its dead." All the forces of mind and body are now to be employed in the contrary direction, in the furtherance of holiness, and to the glorious end of everlasting life.

To men with this experience and this present purpose, how grand is the appeal of the Apostle; "Yield yourselves unto God." No inferior end is proposed to them than this, that they should come under the special direction and should be the peculiar portion of God himself; and this is in perfect harmony with all his teachings as to the believer. The Spirit of God dwells in him. He is moved by that Spirit, and therefore is God's child (Romans viii. 14). Oh noble and excellent condition of all who truly believe in Jesus, and are united to Him! "He that is joined to the Lord is one Spirit."

Yet the very urgency of the precept shows us that this theory of the new life, this union with Christ, this occupation by the Spirit of God, needs to be continually practically realized, and the insidious influences of the flesh, as yet, rather dying than dead, counteracted and subdued. Often had the Apostle to complain that his beloved disciples were "carnal," and that they "walked as men." To those he now addressed, he had said, "God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." Yet he exhorts them again and again to renew the process of self-consecration, and moved by the remembrance of the mercies of God, to present their bodies a living sacrifice, holy, acceptable unto God, which was their reasonable service."

How much reason have *we* all to do this, upon whom the ends of the world are come, and especially as we now look forward over the unknown destinies of another year! Do we wish to live safely, to live usefully, to have the Lord upon our side, to be His instruments in the work He is doing, and to be the objects for whom He will cause all things finally to evolve good and glory? Let us "yield ourselves unto God, as those that be alive from the dead." "The time past of our lives may suffice us to have wrought the will of the Gentiles." Let us make the Apostle's theory of the Christian life a reality, and so render its grandeur and power a matter of daily experience, to our own blessedness,—to the benefit of our fellow-men,—to the honour of Christ,—and to the glory of God.—*The Christian Spectator.*

Miscellany.

—The following questions and answers from a Church Catechism, prepared by the Rev. Frederic Aubert Gace, M.A., Vicar of Great Barking, Essex, is a fine specimen of Christian charity, and will be read with great interest and edification by Scottish Presbyterians:—

Question 84th asks—Is not the Presbyterian Church of Scotland, as it is denominated by law, considered by the Church as one of its branches?

Answer.—No; and therefore there is a branch of the true Church of Christ in that country which, for the sake of distinction, is called the Episcopal Church.

Q. 85.—We have amongst us various sects and denominations who go by the general name of Dissenters. In what light are we to consider them?

A.—As heretics; and in our Litany we expressly pray to be delivered from the sins of "false doctrine, heresy, and schism."

Q. 86.—Is, then, their worship a laudable service?

A.—No; because they worship God according to their own evil and corrupt imaginations, and not according to his revealed will, and therefore their worship is idolatrous.

Q. 87.—Is Dissent a great sin?

A.—Yes; it is in direct opposition to our duty towards God.

Q. 94.—But why have not Dissenters been excommunicated?

A.—Because the law of the land does not allow the wholesome law of the Church to be acted upon; but Dissenters have virtually excommunicated themselves by setting up a religion of their own, and leaving the ark of God's Church.

Q. 95.—What class of Dissenters should we be most upon our guard against?

A.—Those who imitate the most nearly the true Church of Christ.

Q. 98.—Is it wicked, then, to enter a meeting-house at all?

A.—Most assuredly; because, as was said above, it is a house where God is worshipped otherwise than he has commanded, and, therefore, it is not dedicated to his honour and glory; and, besides this, we know the risk of being led away by wicked, enticing words. At the same time, by our presence, we are witnessing our approval of their heresy, wounding the consciences of our weaker brethren, and by our example, teaching others to go astray.

Q. 99.—But is language such as this consistent with charity?

A.—Quite so: for when there is danger of the true worshippers of God falling into error, we cannot speak too plainly, or warn them too strongly of their perilous state; at the same time that it is our duty to declare in express terms to those who are without, that they are living separate from Christ's body, and consequently, out of the pale of salvation, so far, at least, as God has thought fit to reveal.

Q. 101.—In what light are we to regard Roman Catholics?

A.—These are in a different case from "Protestant Dissenters." The Roman Church is a true branch of the Catholic Church, but as the Church of England, or the Anglican Church, already exists in this country, and has existed from the first planting of Christianity in England, the Roman Catholics, by making distinct churches in this land, are schismatics, setting up altar against altar, and are therefore to be discountenanced and reproved.

The *Birmingham Morning News* asks—Is this the teaching for which Presbyterians, Roman Catholics, and other Dissenters are to pay school-rates?

—The following is from a Sermon by the Rev. Mr. Spurgeon, on John iii. 36:

Let us consider the causes of this unbelief. In a great many, unbelief may be ascribed to a careless *ignorance* of the way of salvation. Now, I should not wonder if many of you imagine that, if you do not understand the gospel, you are therefore quite excused for not believing it. But, sirs, it is not so. You are placed in this world, not as heathens in the centre of Africa, but in enlightened England, where you live in the full blaze of gospel day. There are places of worship all around you, which you can without difficulty attend. The Book of God is very cheap; you have it in your houses; you can all read it or hear it read. Is it so, then, that the King has been pleased to reveal himself to you, and tell you the way to salvation, and yet you, at the age of twenty, thirty, or forty, do not know the way of salvation? What do you mean, sir? What can you mean? Has God been pleased to reveal himself in Scripture, and tell you how to escape from hell and fly to heaven, and yet have you been too idle to inquire into that way? Dare you say to God, "I do not think it worth my while to learn what thou hast revealed, neither do I care to know of the gift which thou hast bestowed on men." How can you think that such ignorance is an excuse for your sin? What could be a more gross aggravation of it? If you do not know, you ought to know; if you have not learned the gospel message, you might have learned it, for there are some of us whose language it is not difficult for even the most illiterate to understand, and who would, if we caught ourselves using a hard word, retract it, and put it into little syllables, so that not even a child's intellect need be perplexed by our language. Salvation's way is plain in the book; those words, "Believe and live," are in this Christian England almost as legible and as universally to be seen as though they were printed on the sky. That trust in the Lord Jesus saves the soul is well-known news. But, if you still say you have not known all this, then I reply, Dear sir, do try to know it. Go to the Scriptures, study them, see what is there. Hear, also, the gospel, for it is written, "Incline your ear to come unto me; hear, and your soul shall live." "Faith cometh by hearing, and hearing by the word of God." For your soul's sake I charge you, be no longer ignorant of that which you must know, or else must perish.

In some others, the cause is *indifference*. They do not think the matter to be of any very great consequence. They are aware that they are not quite right, but they have a notion that somehow or other they will get right at last; and, meanwhile, it does not trouble them. Oh man, I pray thee as thy fellow-creature, let me speak with thee a word of expostulation. God declares that his wrath abides upon you as an unbeliever, and do you call that nothing? God says, "I am angry with you," and you say to him, "I do not care, it is of very small importance to me. The rise or fall of the consols is of much more consequence than whether God is angry with me or not. My dinner being done to a turn concerns me a great deal more than whether the infinite God loves me or hates me." That is the English of your conduct, and I put it to you whether there can be a higher impertinence against your Creator, or a direr form of arrogant revolt against the eternal Ruler. If it does not trouble you that God is angry with you, it ought to trouble you; and it troubles *me* that it does not trouble *you*. We have heard of persons guilty of murder, whose behaviour during the trial has been cool and self-possessed. The coolness with which they pleaded "not guilty" has been all of a piece with the hard-

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ness of heart which led them to the bloody deed. He who is capable of great crime is also incapable of shame concerning it. A man who is able to take pleasure and be at ease while God is angry with him shows that his heart is harder than steel.

In certain cases, the root of this unbelief lies in another direction. It is fed by *pride*. The person who is guilty of it does not believe that he needs a Saviour. His notion is that he will do his very best, attend the church or meeting-house very regularly, subscribe occasionally or frequently, and go to heaven partly by what he does, and partly by the merits of Christ. So that not believing in Christ is not a matter of any great consequence with him, because he is not naked, and poor, and miserable; but he is rich, and increased in goods in spiritual things. To be saved by faith is a religion for harlots, and drunkards, and thieves; but for respectable persons such as he is, who have kept the law from their youth up he does not see any particular need of laying hold upon Christ. Such conduct reminds me of the words of Cowper:—

"Perish the virtue, as it ought, abhorr'd,
And the fool with it that insults his Lord."

God believed it needful, in order to save man, that the Redeemer should die; yet you self-righteous ones evidently think that death a superfluity; for if a man could save himself, why did the Lord descend and die to save him? If there be a way to heaven by respectability and morality without Christ, what is the good of Christ? It is utterly useless to have an expiator and a mediator, if men are so good that they do not require them. You tell God to his face that he lies unto you, that you are not so sinful as he would persuade you, that you do not need a substitute and sacrifice as he says you do. Oh, sirs, this pride of yours is an arrogant rebellion against God. Look at your fine actions, you that are so good—your motives are base, your pride over what you have done has defiled, with black fingers, all your acts. Inasmuch as you prefer your way to God's way, and prefer your righteousness to God's righteousness, the wrath of God abideth on you.

Perhaps I have not hit the reason of your unbelief, therefore let me speak once more. In many *love of sin* rather than any boasted self-righteousness keeps them from the Saviour. They do not believe in Jesus, not because they have any doubt about the truths of Christianity, but because they have an enslaving love for their favourite sin. "Why," saith one, "if I were to believe in Christ, of course I must obey him—to trust and to obey go together. Then I could not be the drunkard I am, I could not trade as I do, I could not practise secret licentiousness, I could not frequent the haunts of the ungodly, where laughter is occasioned by sin, and mirth by blasphemy. I cannot give up these my darling sins." Perhaps, this sinner hopes that one day, when he cannot any longer enjoy his sin, he will meanly sneak out of it, and try to cheat the devil of his soul; but, meanwhile, he prefers the pleasures of sin to obedience to God, and unbelief to acceptance of his salvation. O sweet sin! O bitter sin! How art thou murdering the souls of men! As certain serpents before they strike their prey fix their eyes upon it and fascinate it, and then at last devour it, so does sin fascinate the foolish sons of Adam; they are charmed with it, and perish for it. It yields but a momentary joy, and the wage thereof is eternal misery, yet are men enamoured of it. The ways of the strange woman, and the paths of uncleanness lead most plainly to the chambers of death, yet are men attracted thereto as moths by the blaze of the candle, and so are they destroyed. Alas! that men wantonly dash against the rocks of dangerous lusts, and perish wilfully beneath the enchantment of sin. Sad pity it is to prefer a harlot to the eternal God, to prefer a few pence made by dishonesty to heaven itself, to prefer the gratification of the belly to the love of the Creator, and the joy of being reconciled and saved. It was a dire insult to God when Israel set up a golden calf, and said, "These be thy gods, O Israel." Shall the image of an ox that eateth grass supplant the living God! He that had strewn the earth with manna, had made Sinai to smoke with his presence, and the whole wilderness to tremble beneath his marchings, is he to be thrust aside by the image of a bullock that hath horns and hoofs? Will men prefer molten metal to the infinitely holy and glorious Jehovah? But, surely, the preference of a lust to God is a greater insult still: to obey our passions rather than his will, and to prefer sin to his mercy; this is the crime of crimes. May God deliver us from it, for his mercy's sake.

TELEGRAPHIC NEWS.

London, 30th Dec. 1871: Mr. John Richard Quain has been appointed Judge of the Queen's Bench.—Her Majesty the Queen, in a letter addressed to the nation, thanks the people for their universal feelings of sympathy at the illness of his Royal Highness the Prince of Wales, a sympathy which Her Majesty states has made a deep and ineffaceable impression on her heart. Her Majesty further expresses her heartfelt gratitude to the Princess of Wales, and concludes by hoping that her faithful subjects will continue their prayers for the recovery of His Royal Highness.—The revenue of Great Britain for the quarter ending 30th instant amounts to £16,854,097, showing an increase of £924,915 in comparison with the income for the corresponding period of last year, and a total increase of £940,156 for the year ending 30th December 1871, as compared with the total revenue for the year 1870.

Paris, 30th: The assassination of two Bavarian soldiers has been attempted at the barracks at Charleville.

London, 31st: The Marquis of Lorne, accompanied by the Princess Louise, has gone on the Continent.—Mr. Samuel Laing, the Liberal candidate for Wick Burghs, is opposed by Mr. John Pender.

1st January 1872: The Right Honourable John Evelyn Denison, Speaker of the House of Commons, is to be created a Viscount.—Colonel Street has been raised to the rank of Major-General by promotion.—All officers of the Indian Staff Corps, including General Officers, are to be transferred to the British establishment under the operation of the Royal warrant, dated 27th December 1870.—Numerous promotions to the rank of General and Lieutenant General, under clause 27, have been gazetted in augmentation of the establishment.—The Empress Eugenie has disposed of her jewels for £80,000.—A German squadron is going to the Brazils, in consequence of the alleged ill-treatment of German naval officers at Rio de Janeiro.—Her Majesty the Queen will probably open Parliament in person.—It is expected that further action in the Mordaunt Divorce case will be taken in the ensuing term.—Signor Mazzini, the Italian Republican, is lying ill at Lugano.

2nd: Mr. Cardwell has delivered an address to his constituents. In his speech he stated that the public feeling evinced during the illness of H. R. H. the Prince of Wales was an example of the reciprocal sympathy existing between the Constitution, the Sovereign, and the People. The attention of Parliament, he said, had been directed during the past session to social measures for the improvement and welfare of the people. Referring to the defences of the country, he said that a small but first-rate army was desirable. In conclusion, he dwelt on the purchase system in the Army.—At the installation of the Conservative Mayor for Limerick, a disorderly mob assembled and hissed when the name of H. R. H. the Prince of Wales was mentioned.—The *Times* published yesterday a letter from General Norman concerning General Balfour's recent criticism on the Indian Military expenditure. General Balfour, in replying to General Norman's letter, announced that he had been requested by the Duke of Argyll to give his opinion on the whole question.—Her Majesty the Queen has returned to Windsor.—Prince Arthur is going to Berlin.—Mr. Childers has accepted the post of Agent-General for Australia, and will not rejoin the Ministry.

3rd: A bulletin just issued states that H. R. H. the Prince of Wales slept well during last night and is now regaining strength. The local affection on his left hip is subsiding.—The *Times*, in reviewing the cases submitted to the Alabama Arbitration Commission, considers that the objections raised by the Americans have been effectually answered.—The British Legation at Munich has been abolished.—*Obituary:* Lord Kensington.

Versailles, 3rd: A commission at Versailles have approved of a steam ferry to ply between Dover and Calais.

London, 4th: An important Home Rule Demonstration has taken place at Liverpool.—The Democrats are organising a demonstration in support of Sir Charles Dilke. Mr. Odger is the Chairman.

PASSENGERS SAILED.

Per P. & O. Str. *Indus, 23rd Dec. 1871:*

For Suez.—General Salisbury; Mr. R. Evans; and Mr. Maclean.

For Brindisi.—Mr. P. Macfayden; Mr. E. J. Hardcastle; Mr. and Mrs. Willock; Mr. A. Dent; Mr. W. J. Blydenburgh; Mr. A. Robinson; Mr. E. Dent; Mr. F. M. Yond; Surgeon Major and Mrs. S. Clark and child; Mr. Baboo Rajkisson Sen; Mr. Whitehello; Mr. G. C. Roy and Mr. MacMiken.

For Southampton.—Surgeon Pope; Lieut. Turner; Mr. T. Adams; and Lieut. Knox.

Per P. and O. S. S. *Hindostan, 30th Dec. 1871:*

For Brindisi.—Col. and Mrs. Lowe; Mr J. Dennistown; Mr. Charrington; Captain Sale; Mr. Hancock; Mr. Mercer; Mr. Vickers; and Mr. Morin.

For Southampton.—Mr. James; Mr. Lockyer; Mrs. Lock and 2 infants and European servant; Mrs. Shepherd and child; and Mr. J. Hayward.

For Suez.—Professor Respighi; Mrs. Roskell and Lieut. Turner.

Per Str. *Arabia, 2nd Jan. 1872:*

For Marseilles.—Mr. E. T. Anderson and Mr. Ed. Guirand.

For Genoa.—Mr. C. B. Izon, Rev. and Mrs. S. Snead and child, Rev. J. Ciampi, Mr. C. Pelischka, and Mr. A. Pelischka.

For Naples.—Col. Antonio Tavares de Almeida, Mr. T. Roberts, and Mr. and Mrs. Ed. Brochard.

For Port Said.—Mr. Jas. Sweeney.

Per Str. *European, 4th:*

Mr. Alexander Spolding; Mr. T. Gleed, Mr. and Mrs. H. S. McKay and child; Mr. Robert Norton, Mr. J. Shrigley; Mr. W. Shrigley; Mr. D. Stonebridge; Mr. James Dickie; Mr. Henry Gleave; Mr. E. Bird; Mr. J. Garrett; Mr. C. Howard; Mr. J. Hanson; Mr. Thomas Crawford; Mr. George Smith; Mr. and Mrs. Searle, child and infant; Mr. George Taylor; Mr. C. Ayres; Mr. Anselmo; Mr. William F. Thompson; Mr. Matthew Butterworth; Mrs. Foulds; Mrs. Moseley; Mrs. Parry, child and infant; Mrs. Hough, child, and infant; Mrs. Shopland; Madame Cauvin; and Mr. Mason.

Government Passengers—Benjamin Frisby; George Wilson; William Murphy; Abraham Isaacs; Arthur Ryan; John Compton; William Allan; Thomas Hannah; James Westenberg; John Watson; G. F. Cameron; Thomas Johnson; Charles Rowland; Joseph Izard; John Hepburn; C. Travers; William Campbell; James Godfrey; William Holmes; and G. A. Wilson.

PASSENGERS ARRIVED.

Per P. and O. Str. *Mongolia, 30th Dec. 1871:*

From Brindisi.—Captain Pennycuick; Dr. Cooper; Mr. Kennedy; Mr. Aikman; Mr. Butts; Mr. and Mrs. Smith; Mr. Perrin; Mr. Cartwright; Mr. and Mrs. Spinner; Mr. Michie; Mr. Westlake; Mr. Hammett; Mr. Pege; Mr. Halliday.

From Southampton.—Miss Cooke; Miss Byles; Capt. and Mrs. Money and 2 children; Capt. and Mrs. Wilber; Mrs. Ewart; Mrs. Johnstone; Major Drever; Mr. Weber; Mr. Brunton; Mr. Serrys; Mr. Parkinson; Mr. Sharp; Mr. Mortimer.

From Suez.—Mr. Mayrhoffer.

Per Str. *St. Olof*, from London, viâ Canal, *2nd Jan. 1872:*

Major Holland; Mr. Wilson; Capt. H. S. Hutchinson; Capt. E. Ryves; Mr. R. Maconachie; Mr. C. E. Crawford; Mrs. Jacobs; Mr. Cooke; Mr. Thomas Kerr; Rev. G. Macalister; Dr. Sommerville; Capt. and Mrs. Darcly; and Rev. Mr. and Mrs. Martin

Per Str. *Apis, 4th:*

From Trieste.—Col. Nassau Lees; Major and Mrs. Gordon.

From Port Said.—Mr. S. Effendi.

From Suez.—Mr. F. Engel.

DOMESTIC OCCURRENCES.

MARRIAGES.

BELLAIRS—HESSE—Dec. 18th, at Christ Church, Byculla, by the Rev. F. L. Sharpin, James George Bellairs, son of F. Bellairs, the Downs, Rideford, Devonshire, to Clara Wilhelmine Friderike Hesse, of Altona, Holstein.

JARVIS—WATSON—Dec. 30th, at Christ Church, Byculla, by the Rev. F. L. Sharpin, M.A., William Henry Jarvis, of Bombay, to Annie Mary Lilias, eldest daughter of William Watson, Esq., Edinburgh, N.B.

DEATHS.

STORY—Nov. 28th, at Sea, on board the S. S. *Rodewater*, of dysentery, John Story, Esq., General Manager of H. M.'s Bonded Warehouse, Bombay.

HEARN—Dec. 16th, at Sattara, Jane, widow of the late William Michael Hearn, aged 28 years.

BORKMAN—Dec. 29th, at Jubbulpoor, of dysentery, Emily Augusta, second daughter of the late Mr. F. Borkman, Station Master G. I. P. Railway, Boree Bunder.

LECKIE—Dec. 29th, at Poona, Euphemia, third daughter of the late R. Leckie, Esq., aged 18 years.

FOGERTY—Jan. 4th, at Storm Hall, Belvidere Hill, Mazagon, William Keyes Fogerty, M.R.C.S., Surgeon.

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